



MIRABILIA DEI

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ALEXANDER SCHEFFNER

the God of, and Minister of the Church of

the King of the Kingdom of Prussia, of the

Province of Pomerania, and the Kingdom of

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The Epistle Dedicatory



To the Right Honourable and  
NOBLE LORD,  
WILLIAM  
Earle of GLENCAIRN,  
Lord of Kilmarvers, &c.  
Lord High Chancellour of the King-  
dom of SCOTLAND.  
MY LORD,



OD left not mankind in a confusion like  
beasts, but hath appointed a Magistracy,  
by which Policy receives its order: Quod  
Magistratus sunt. (saith Chrysost.) Quod  
hi quidem imperant, isti vero pareant:  
quod non simpliciter at temere cuncta  
feruntur, nec populi fluctuum instar, huc  
atque illuc circumaguntur, Divina sapi-  
entiae opus esse dico: and blessed be God

that hath given such power to men.  
Government is so necessary, that better no Creation, then  
no Government: better not to be at all, then not to be under  
Rule. When there was no King in Israel, every man did what  
which was right in his own eyes: Micah and his Mother, Pri-  
vate persons, made a goodly Image, and had a house of gods,

Judg. 17.  
and c. 18.  
and 4. 27.

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Judg. 17. 4, 5. *Gibea a City, ravished the Levites Concubine to death,* Judg. 19. 25, 26. *and the Tribe of Benjamin countenanced their villanie,* Chap. 20. 13, &c. *The Danites, a Tribe robbed and set up Idolatry,* Chap. 18. 17, 18. 30. *Ubi Princeps non est (saith Achanasius) ibi prorsus disturbatio nascitur, Where there is no King, there is nothing but overthrow, confusion and trouble.*

First, *Of all Governments, Monarchy is the best:* 1. *For Antiquity.* 2. *For Order.* 3. *For Peace.* 4. *For Strength.* 5. *For Stability.* *It is the best, because God settled it among his People, and the most perfect, being the last he established among them.*

Secondly, *Kings have their Authority from God,* Rom. 13. 1: *its given them from above,* Joh. 19. 11. *He setteth up Kings,* Dan. 2. 21: *and by him they reign,* Prov. 8. 15. *They are Gods Anointed,* 1 Sam. 12. 3, 5. 2 Sam. 19. 21. *Cujus jussu nascuntur homines, ejus jussu, constituuntur principes; by whose appointment they be born men, by his appointment (and no other) are they made Princes, saith Iren. lib. 5. and that is only by God, Inde illis potestas, unde Spiritus, thence have they their power, whence they have their breath, saith Tertuli, Apol. p. 695.*

Thirdly, *Kingly Government and Authority, is not founded upon sanctifying Grace, nor is it lost by sin, which was the dangerous error of some Hereticks called Pseudoapostoli, who as Bernard relates, taught Omnem potestatem tam politicam quam Ecclesiasticam, amitti per peccatum mortale, ac proinde illis; qui mortalis culpæ rei sunt, non esse obtemperandum: August. saith well; Qui Mario Imperium dedit, ipse Caio Caesar, qui Augusto, ipse & Neroni; qui Vespasiano vel Patri vel Filio Gravissimis Imperatoribus, ipse & Apostatz Juliano. All Kings are Gods Anointed, not only David, 2 Sam. 19. 21. Solomon, 2 Chro. 6. 42. Josiah, Lam. 4. 20. but wicked Saul, 1 Sam. 12. 5. 13. and Cyrus a Heathen, Isa. 45. 1. want of Religion doth not im-make a King, for then Cyrus had been no King, nor had there been any King of old, but in Judah,*

nor



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nor any now, but some Christian Kings, and but few of them both too. Tyranny un-makes them not, else Saul a Tyrant, and persecuting Emperors had been no Kings. Heresie un-makes them not, for then Constantius, Valens, Valentinian the younger, who were Arrians, Anastasius an Eutychian, Heraclius a Monothelite and others had been no Emperors. Excommunication divests them not of their Authority, for then Saul deserted and excommunicate of God, 1 Sam. 15. 18. had been no King. Yea, Apostasie it self deprives them not of their Crown; Julian then had been no Emperour: But God acknowledged Cyrus and Saul, and other wicked Kings as his Anointed and Kings: And the Primitive Christians acknowledged and obeyed these Hereticall Emperours; yea, and obeyed Julian the Apostate: No Christian ever enterprised or taught, or stirred up the Subjects to De-throne them, be their Religion what it will, and themselves never so wicked, they continue Kings, and by God they Reigne. Good Kings, Per Deum propitium: wicked ones, Per Deum iratum, but still per Deum, by God.

Fourthly, The persons of Kings was still accounted Sacred; their Office and Power Sacred, and they revered as Gods Anointed, that could not lawfully be touched, 1 Sam. 24. 6. 10. 1 Chron. 16. 22. Neque enim rege quisquam præstantior aut quisquam ei similis in rebus creatis, saith Ignatius: Rex à Deo primus, post Deum secundus, saith Tertul. He is the second from God, and the first after God: count not God, and the King is the first, count God, and he is the second. He is solo Deo minor (saith that same Author) and omnibus major dum solo vero Deo minor est: How sacred and highly did holy David esteem the person of King Saul, may appear from 1 Sam. 24. 6, 10, 12, 13. and Chap. 26. 9, 10, 11. and from 2 Sam. 1. 14, 15, 16. of the heroick reverence of primitive Christians towards their Emperours will a little appear from the next Section: Their Writ was stiled, Sacri apices; their Word, Divalis Jussio; their presence, Sacra vestigia; their Warrant, *ὑψίστην ἐντολήν*, sacra præceptio, piissima Jussio, jussum pium and pium decretum; these were the usual stiles of Councils when they spoke of them.

Fifthly,

Ignat. Ep. 7.  
ad Smyrn.  
Tertul. in A-  
polloger. c. 30.  
&c. 33. 37.  
Tertull. ad  
Scapulam.

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Fifthly, So great was the heroick Loyalty of the holy Fathers, Commanders and Christians in primitive times; that it was universally accounted unlawful to resist their Emperours by force of Arms, although persecutors, or hereticall, or apostates; not because they wanted force, as Bellarm. and others would make the world believe. Tertull. and Cyprian are living witnesses to the contrary. Cyprian saith the number of Christians was marvellous great. We do not resist (saith he) although our number be great; if we would be revenged, we could not want force, we are visibly known to you and interested in all your Affairs, Cities, Forts, Decuries,—What war are we not ready and fit for, &c. saith Tertul. It is clear that the far greater part of Julians Army were Christians, as appeared instantly upon his death, by their loud Acclamations to Jovian his Successor; Christiani sumus: yet they having power did not resist, not though the people be prone to resist you, saith Nazian, not when the people are present and offer a defence, saith Ambros. when the same Ambros. was sufficiently armed both by power of People and Souldiers, strengthened with the might of Christ, and guarded by Angels, yet would not defend his Church with violence against the furie of the hereticall Emperour, as witness August. Epist. 166. Athanasius having sufficient power to stir up the Emperour Constance a true professor against his brother Constantius an Heretick, yet would not, but rather submitted to the violence of persecution. That famous example of that renowned Thebean Legion of 6666. Souldiers, is well known, who having sufficient force to resist, yet suffered themselves to be slain for their Christian profession by the Officers of Maximinian the Emperour: multitude of testimonies might be produced from Antiquity to clear this to the full, which the narrow compasse of an Epistle doth forbid. The Apostles did choose rather to suffer evil, then to revenge, although endued with the power of working miracles, Acts 5. 5. 9, 10. Heroicall Martyrs thought their faith glorified in this, that being persecuted, yet performed obedience; for conscience sake they did it, in obedience to Gods Commands, saith August. and Arnobius. They

Bellarm. l. 5.  
de Rom. Pontif. c. 6. & 7.  
Cyprian. ad Demetrian.  
Tertul. in Apolog. c. 37.

Nazian. Orat. 2. in Julian.  
Ambros. tom. 3. l. 5. post. epist. 32.

Athanas. in Apolog. ad Constantium.

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They thought it more lawfull to be killed, then to kill, by resisting the Emperours, saith Tertul. in Apolog. c. 37. and their reasons were; First, Gods Command binding to obedience, and forbidding resistance, Rom. 12. 19. Rom. 13. 1, 2. 1 Pet. 3. 13. 18. Secondly, The sword is not put into the hands of Subjects, the Prince beareth it, Rom. 13. 4. Thirdly, Princes have their Authority from God, and they accounted it unlawfull to rob and deprive them of what God gave them. Fourthly, Vengeance is threatened against them that resist, Matth. 26. 52. Rom. 13. 2. These who bear the sword against Rulers (saith August.) must perish. Fifthly, Christians should be preachers, (its Cyprians word) of the supernaturall vertue of Patience, and not of vengeance. Sixthly, By the induring the miseries of this life, they avouched their hope of a life eternall, saith August. Seventhly, That thereby they might make a distinction of Christian obedience from that of Pagans (saith Anob.) that whereas these yeeld obedience, proceeding only from fear of men, the obedience of Christians should appear to be from conscience towards God. Eighthly, They thought their Faith and Profession glorified by Suffering, which would have been stained by resisting. Ninthly, They knew this was an excellent mean to propagate the Christian Faith; They saw that Sanguis Martyrum was semen Ecclesiae, and thereby also men were induced to search out the evil, for not doing whereof they did suffer, and so came to know the vanity of Idols, and to consider the good for which they underwent so many miseries, and so came to know the excellency of Christian truth. If others should not resist, far lesse Ministers who should be Paterns. My tears and Prayers are mine armour (saith Ambros.) for such are the defence of Priests. We beseech, O Emperour, we fight not, though all the world should conspire against me (saith Bernard) to move me to practise conspiracy against the Majesty of the King, I would fear God, and not willingly offend the King ordained of God: for I cannot be ignorant of that which is written, &c. Rom. 13. 2.

These Prerogatives wherewith the great King hath privileged

August. lib. 1.  
Expos. quar.  
Propos. ad  
num. 74.  
Anob. cont.  
Gentes, lib. 8.

August. cont.  
Faust. l. 2. c. 75.  
Cyprian. ad  
Demetr.  
August. Loc.  
cit.  
Anob. cont.  
Gent. l. 8.

Amb. O.  
cont. A.  
and l. 2.  
14. and l.  
Epist. ad A.  
ent.  
Bern. epist. 221  
ad Lodovic.  
Regem.

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ledged Kings his Lientenants and Deputies on Earth should work the hearts of Subjects to a sense and practise of their severall duties they owe to Gods Vicegerents, and to an abhorrency of these following sins. 1. Not to comply with Traytors and Rebels, against Gods Anointed, by being a Champion or Leader of them, as Joab to Adonijah; by being spoks-man for them, as Jeroboam to his Crue, by blowing the Trumpet, animating them, as Sheba to his Crue; by giving them shrewd aduice how to manage their matters; as Achitophel to Absolom, by praying for their successe, which was all Abiathar could do; by harbouring them as the City Abel did Sheba; by furnishing them with money, or supplies, as the men of Sechem to Abimelech; by speaking or writing in defence of the Rebels, or their deeds; by praising them, calling them the Godly Party, as some called Corah and his Company the people of the Lord, and Holy: by reviling and cursing, which is the base and presumptuous trade of Shimei, of filthy dreamers, and ignorant beasts, by touching the Kings Person, His Regalia, His Crown, Authority and Dignity, by wresting the Militia out of His hand, who bears not the sword in vain, Rom. 13. 4. touch these once, His person will soon fall under contempt, and if they go, His life will not tarry long after.

As these Prerogatives forbid us to meddle with these sins, so they call upon us to these following duties. 1. To take notice and discover Conspiracies hatched and contrived against the Kings Person, or Authority, whether by angry Bigthans and Teresh's, or crafty Achitophels, or fawning Judases. If Mordecai did so to an Idolater and oppressour of Gods people, what should a Subject do to his lawfull and orthodox Prince. 2. To honour the King, by a reverent conceit of Him, and by an outward honourable testimony of the vertues in Him, and the good we receive by Him, 1 Pet. 2. 17. 3. To pray for them, their persons and Government, 1 Tim. 2. 2. 4. To fear them, Prov. 24. 21. 1 Pet. 2. 18. 5. To fight for them, not against them, Joh. 18. 36. 6. To pay them tribute, Rom. 13. 6, 7. Matth.

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Matth. 17. 27. Matth. 22. 21. 7. To obey them for conscience sake, 1 Pet. 2. 13. 8. To be thankfull unto God for a good KING, 1 King. 1. 40. 2 King. 11. 12. and Psal. 118. which was Penned to teach the Subject how to entertain with joy and thankfulnesse Davids advancement to the Throne of Israel.

How greatly stand we of these Nations engaged to God for re-establishing among us the best of Governments, and setting it upon the right Shoulders, and restoring to us our King. It was our sins which deprived us of Him, because we feared not the Lord, Hof. 10. 13. and did not thankfully and reverently entertain Him when He was with us, as became dutifull Subjects. The more ties lyes upon us to blesse the Lord, that notwithstanding of our unworthinesse, yet he hath restored Him, and set Him upon His Throne with Glory and Honour; and so much the rather, in that His Majesty is no stranger by Birth, but our rightfull King; no stranger by Religion, not a Jeroboam to make the Land sin, but of that same Orthodox Profession with us; and Fidei defensor: Not a Rehoboam, not able to advise Himself: but a Solomon, a David, wise as an Angel of God to discern between good and evil: not a Zedekiah, but a Josiah fearing the Lord: not a Manasseh, but gentle and mercifull as David; not a covetous Ahab, but willing rather to dispense with part of His own Revenues. God hath not delt so with every Nation, and in this he hath magnified His mercy toward us in giving us such a King, a King Primæ intentionis, of special favour. God hath been Schooling us under the rod of Oppressors to know the worth of our King, and teach us better principles how to entertain Him with more sincere, chearfull and constant Loyaltie; and I wish all may learn their Lesson well.

My Lord, To testifie our thankfulnesse in this place with publick Narrations, Confessions and Praises for so great and rich a mercy: It was resolved upon by the Masters and Members of the Kings Colledge here, and Me, to set apart a

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solemn day for that grātfull imployment which *was* solemnly gone about by all here, and many others both Ministers and Professors from severall places of this Countrey, and among others the Magistrates and many Inhabitants of the Honourable and Loyal City of Aberdeen. And in this we had the prece-dencie before many of this Nation, that we celebrate here the fourteenth day of June, whereas others followed after upon the nineteenth day.

This Sermon was a part of the work of that day, which when ended, I laid it by, not intending to have sent it abroad to publick view: But the Masters of His Majesties Colledge by their often and earnest entreaties so far prevailed with me, as to send it to the Presse: Upon which when I had resolved, then immediately some magnetick vertue from your Lorddship, drew my thoughts towards you, and sweetly, yet powerfully, engaged me to transmit it under your Lordships Protection. The Sermon it self is plain, in which is nothing but the words of truth and sobriety; I speak most in the words of God; for in preaching, Gods Word should have the preheminence, and therefore I purposedly forbear to garnish it with Testimonies of humane Writers.

My Lord, When mean men speaks to the King, they do it by the means of some Courtiour; and when Scholars speaketh to the Kingdom, they do it under the Protection of some worthy Patern. I have made bold to transfer this Sermon to the Nation under your Lordships Name and Protection: Reasons moving me were these; First, The subject of the Sermon is concerning the King; and who should more own and countenance it, then your Lordship, beloved of the King and advanced by Him to the highest place in this Kingdom. Secondly, The eminencie and concatenation of Gods Graces, and Heroick resplendent Vertues in you, as they have drawn the eyes and hearts of all good and Loyall Subjects, so mine too towards your Lordship,  
and



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and in this I am happy. Wisdom leadeth men to shelter themselves and their Labours under the wings of the most eminent for Piety Learning and Vertue, and such is your Lordship, by the harmonious testimony of truly good men. Thirdly, Your Lordships good affection manifested to honest Loyal Ministers, countenancing and encouraging them, receiving them when they came, with chearfulnesse; entertaining them courteously, and dismissing them with contentment. Fourthly, Your Lordships zeal for His Majesties restauration, testified by your valorous undertaking. When others would not, ye went with a handfull of Loyal Subjects and jeopardded your self in the high places of the Field, and so wisely and valorously acquit your self, that ye became a terrour to the Enemy: But when the Lord was not pleased to carry on his work by that mean, then your Lordship testified your Loyalty by suffering for your Prince. To you it was given, not only to act, but to suffer for Him. Fifthly, Your Lordships activity and wisdom in advancing the work of His Majesties restauration when God offered the opportunity, by dealing with the Lord General Monck, now Duke of Albemarle, and others of his Army (as I am credibly informed.) When open acting would have exasperated enemies, and retarded the Designe, ye acted secretly and successively, for which your praise is through the Churches of God in these Lands, to the perpetuating your Name to future Ages. Sixthly, Your several testimonies of love and respect which your Lordship was pleased to extend to my Reverend Brother Master William Scrougie Minister at Rathven, and on singular among others, which your Lordship procured to him from the Kings Majesty. Be pleased therefore most Noble Lord graciously to accept of this my humble addresse, and grant me and this Sermon your favourable Protection, for the dayes are evil.

I have one word more, and so I have done, it is my hearts prayer to God, that he will blesse His Majesties Person and  
Go-

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Government, and make the Crown to flourish on His head for many years, and on the heads of His Posterity, till there be no more time: That He will blesse His People with Loyalty, Unity, and Obedience; The Ministers of the Gospel with zeal for God and the King: The Church of God in this Land, with the continuance both of His precious Truth in Power and Purity, and of the Priviledges and Government thereof: and that He will grant to continue your Lordship long in the high Charge His Majesty hath laid most worthily upon you; to the Honour of the King, the good of the Commonwealth, the comfort of the Church, the Glory of God, and your own comfort in Him, and that He will perfect His Graces in you, and after many prosperous years on earth, will minister an entrance to you into His everlasting Kingdom. And, I humbly beseech your Lordship to conceive of me as I am and shall be

Your Lordships humbly devoted Ser-  
vant in all dutifull submission,

ALEXANDER SCROVIE

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## MIRABILIA DEI.

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Psal. Cxxvi. 3.

*The Lord hath done great things for us :  
whereof we are glad.*



O show this Text pertinent to the present occasion, will require no long proceſſe: We may ſay of it, as our Lord Chriſt did of another Text; *This day is this Scripture fulfilled in our ears*, Luk. 4. 21. If ever God did great things for theſe Lands and his Church in them, now hath he done them; If ever he gave us cauſe of Rejoycing, ſure this is the time. God did a great work in delivering his People the *Jews* from the *Babylonian* captivity; in freeing their Conſciences from Tyranny, in bringing them home to their own Land, and granting them the free exerciſe of his Worſhip, and in overthrowing their enemies: This was ſo great, that it wrought in the Heathen admiration, and in themſelves great joy and congratulation. Gods arm is not ſhortned toward us, he hath made it bare and turned again the captivity of our Sion, of our King, and advanced him to his Forefathers, and his own Throne. *He hath put down the mighty from their ſeats, in remembrance of his mercy, and ſcattered the proud in the imagination of their hearts*, Luk. 1. 51, 52. 54. for  
A his

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his mercy endureth for ever, Psal. 136. 23. and this is so great a work, that at first it seemd incredible to us, so great, that strangers stand wondering at it, so great, that Enemies stands amazed and discouraged at it: But I hope it is so great in our eyes that it hath wrought, and ere we have done, will work in us a religious Intertainment, a solemn and thankfull acknowledgment thereof, and beget in us a great joy, even a full joy, joy of the heart and tongue too, and engage all of us to pray in the highest fervency of our spirits, for the increase and continuance thereof.

To come to the Text; I will first shew the diverse readings thereof, and the meaning of the words: The *Arabick* Version hath the first part of this Verse, thus, *Multiplicavit Dominus beneficium erga nos*. The *Syriack*, *Multiplicavit Dominus facere nobiscum*. The *Chaldee Paraphrase*, *Multiplicavit Dominus benigne facere nobiscum*. The *Septuagints*, 'αὐτὸς γὰρ οὐκ ἀπολείπει τὸ ἔλεος αὐτοῦ ὑμῶν', The *Ethiopian*, *Magnificavit Dominus facere nobiscum*; so the vulgar *Latine*: *Junius* and *Tremelius*, *Magnificavit Jehova efficit erga nos*: The last words both the *Arabick*, *Ethiopian* Version, *Chaldee Paraphrase*, and vulgar *Latine*, reads, *Et facti sumus letantes*: the *Syriack*, *Et facti sumus in letitia*: *Frem.* and *Jun.* *Sumus leti*: *August.* *Facti sumus jocundati*.

The first word in the Original, is *Higdil*, from *Gadal*, which signifies to grow or wax great; so *Gen.* 26. 23. the man (*Isaac*) waxed great: in *Hiphil*, it signifies, to magnifie, and also to multiply, and so here: and it is some times taken intransitive, so *Isa.* 38. 23. *Thus will I magnifie my self*, and other whiles it is taken, transitive, so *Josh.* 3. 7 *And the Lord said unto Joshua, this day will I begin to magnifie thee in the sight of all Israel*. It may be taken both wayes here. First, *Intransitive*, I will magnifie my self, to do, or in doing; *efficiendo*, as *Jun.* and *Trem.* in their Marginal Notes Translate it in the former Verse; and the Lord did magnifie in this great work: 1. His power, when the people in their bondage were calling for the manifestation of his power, *Isa.* 51. 9. *Awake, awake, put on strength; O arm of the Lord; awake as in the ancient dayes, &c.* It is answered in the 11 vers. There-

Therefore the redeemed of the Lord shall return with singing unto Zion, and everlasting joy shall be upon their heads, &c. and vers. 14. The Captive exile hathneth that he may be loused, and that he should not die in the pit. And the reason of this is taken from Gods power, vers. 15. I am the Lord thy God that divided the sea whose waves roared, the Lord of hosts is his Name. and Nebem. 1. 10. Now these are thy servants whom thou hast redeemed by thy great power, and by thy strong hand. 2. His goodnesse, as it is Jer. 32. 41. I will rejoyce over them to do them good, and I will plant them in the land assuredly with my whole heart, and with my whole soul. And God promises to magnifie this his goodnesse, that it shall be to him a name of praise, and an honour before all the Nations of the earth, which should hear all the good he did to his people, Jer. 33. 9. 3. His faithfulness, in performing his promise: The Lord had promised to turn again their captivity, Jer. 29. 14. I will turn away your captivity, and I will gather you from all the Nations, and from all the places whither I have driven you. saith the Lord, and I will bring you again to this place. So Jer. 30. 3. 10. and Chap. 32. 37. 44. and by so doing, he magnified his word (his gracious promise) above all his Name, Psal. 138. 2. 4. His Justice, by the overthrow of the Babylonians, the enemies of his people, of whom God threatned to take vengeance, Isa. 47. 3. by sending out upon them in a moment, in one day, Losse of Children and Widow-hood in their perfection: vers. 9. and Jer. 25. 12. he threatned that after seventy years were accomplished, he would punish the King of Babylon, and that Nation, and make that Land perpetuall desolations, see Isa. 13. and 14. Chap. and Jer. 50. and 51. Chap. Secondly, It may be taken transitivè, and then it relates either to his *facere*, his doing, or to his people; and God did magnifie both, he magnified his *78* *monas*, his doing. For First, he made it appear so great and glorious, that the Heathen did notice it, as it is vers. 3 and Jer. 32. he promiseth that this restitution of his people, shall be a name of joy, a praise, and an honour before all the Nations of the earth, and he assureth that he will so magnifie it, that the Nations shall fear and tremble, &c. and it is *Lyra* his obser-

vation on the place, that Gods doing was so magnified in the sight of the Nations, that thereby some of them were turned Profelyts. Secondly, He magnified his doing, by making it grow and increase, as the word in the Original bears, and ye heard some Translate it, *multiplicavit*: for this work was not done in a moment, but of a longer tract, being much opposed and retarded, as appears from *Ezra* and *Nehemiah*, and is clear, by comparing the former Verses of this *Psalme* with the prayer in the 4 verse; but God left not his work in its Infancy, and half done, but still stepped on in his glorious working, and multiplying his work, till the top-stone was put on, that all might cry, Grace to the Work, and Glory to the Worker.

As God did magnifie his doing, and his work, so by it he magnified his people: their enemies a little before mockt at their Sabbaths, *Lam.* 1. 7. *They opened their mouths against them, they hissed and gnashed the teeth,* *Lam.* 2. 16. *Their King, the anointed of the Lord, was taken in their pit,* *Lam.* 4. 20. *Servants ruled over them,* *Lam.* 5. 8. Their Priests, Elders, Nazarites and Honourable Persons were filled with contempt, but when God begins to work their restauration, he wrought so great things, that his people who before were a by-word to cursers, wishing these they hated, to be dealt with, as the *Jews*; became a patern of blessing, so that men prayed, these they wished best unto, might be in the *Jews* case, *Zach.* 8. 13. *He made them a name, and praise among all the people of the earth,* *Zephan.* 3. 20. and it is clear from *Ezra* and *Nehem.*

The next word in the Text is, *Lagnasoth*, from *Gnasa*, which signifieth more then ordinary doing. Criticks observe, that in strictnesse and propriety, the word signifies two things: First, to do a thing completely and perfectly: Hence *Esaie* had his name, *Gen.* 25. 25. which signifieth *Perfekt*, because he was full of hair, looking like a grown man with a beard, rather then an Infant without teeth. Secondly, to do exquisitly, to adorn the work with comlineesse and beauty, though at first their appear disorder and confusion in it, yet ere he leave it, and put his last hand (as we say) to it, to make it appear beautifull; And thus God did  
this



this great work of restauration, he made not only an essay, and left it in *feri*, but carried it on to its perfection and beauty too; the work was so full of comlineffe, that it ravished beholders unto admiration, and these who shared in it unto rejoycing and congratulation.

The third word in the Text is, *Semechim*, from *Samach*, which signifieth, not an ordinary, but a great joy, like the joy of the Harvest, and of these that divide the Spoil, *Iſa. 9. 3.* and like the joy of a woman when she receiveth a man-child, *John 16. 21.* The joy of heaven is expressed by it, *Pſal. 16. 11.*

In the words we have two things, First, A solemn narration of Gods greatnesse in working. Secondly, An answerable return, by solemn rejoycing, or there is First, a worker, *Jehovah*, Secondly, the work and its quality, *done great things*. Thirdly, the appropriating the doing these great things for us. Fourthly, the Improvement thereof, *whereof we are glad*: Where also there is, first, the measure of that gladnesse, it was great (as the word imports) in some measure answerable to the work, according to their capacities. Secondly, the ground of it, *Gods great doing for them*; so that all in the Text are great, a great worker, the Lord; a great work, *great things*, and great joy, the result of that work, the great Lord manifested his great power by that great work, and the manner of its doing: and the people receive it with answerable Intertainment; but in a different way, the Hea-then with great admiration, yet as unconcerned in it; but the Jews with great admiration and joy too, as greatly concerned in it: the Heathen acknowledged it, but did not rejoyce in it, and it's like, their acknowledgement was extorted, even by the greatnesse thereof: but the Jews did both joy in it, and with gladnesse acknowledge it, and these both most voluntarily.

If ye ask what were these great things? Anſw. *Great and mighty things*, as the Lord calls them, *Jer. 33. 3.* the breaking the snare of the Fowlers, and making his people escape, *Pſal. 124. 7* Cutting asunder the cords of the wicked, *Pſal. 129. 4.* or as it is in the first verse of this *Pſalm*, *the turning again their captivity.* Take notice of these three great things: 1. God stirred up In-

struments.

struments, awakened and lifted them up above themselves, the chief of whom was *Cyrus* a Heathen King, to whom the Lord having in a special providence brought to his notice, the foregoing Prophecies spoken 200. years before by *Isaiah* the Prophet, *Isa.* 44. 28. and 45. 1. 2. did so turn his heart towards his people, that he turned away by open proclamation their Captivity, *2 Chron.* 36. 22. and this was a great work, if we consider, First, That *Cyrus* was a great Monarch, and the *Jews* poor Captives. Secondly, He a Heathen man, and stranger to them. Thirdly, He an Idolater, and of himself an enemy to their Religion, all these stood in the way of their deliverance, and might in all likelihood have turned away his heart from looking after them: but the Lord, the great Commander of hearts, turned his heart to send out a Decree for their return, which sure was a great work.

The second great thing God did, was the overthrow of the *Babylonians*, who had carried away, and detained *Judah* in captivity, and this was a great work. 1. If we consider, who, and what they were: The *Babylonian* was one of the greatest potentates of the world: he made the earth to tremble, and shook Kingdoms; he made the world as a wilderness, and did not open the house of the prisoners, *Isa.* 14. 16, 17. He ruled the Nations in anger, *Isa.* 14. 6. All People, Nations, and Languages trembled before him, *Dan.* 5. 19. the City was exceeding great and well Fortified, as may be seen in *Herodotus*, Lib. 1. and *Plinius* Lib. 6. there were gates of Brass, and bars of Iron, *Isa.* 45. and 2. yet notwithstanding of all these, *Babylon* was overthrown; and it was the Lord that did it, *Isa.* 45. 1. 2. and this he did for his peoples sake, *ibid.* vers. 4.

The third great work, was the general liberty granted them by Proclamation, to return to their own Land, and this was a great work also: for but consider, First, that their captivity had many great evils in it: 1. They were removed from their own Land given them of the Lord, and *Natale solum dulcedine suavis afficit*. 2. They were robbed of all they had: their pleasant things given to strangers, their cruel enemies. 3. They were made

made bond slaves; and that in a strange Land to proud and insulting oppressors. 4. They were deprived of the free exercise of their Religion, *Psal.* 137. 1, 2, 3. 5. Their souls were in captivity, for they were threatned to fall down before the great Idol, or else be cast in the fiery furnace, *Dan.* 3. 1. 6. And so they were in a worse case in *Babylon*, then in *Aegypt*: for there, although their bodies were in servitude, yet they were not compelled to worship the *Egyptian* Idols, *Isis* and *Osiris*, now to be delivered from such captivity wherein so many great evils were imbosomed, was without doubt a great work of God.

Secondly, Consider the manner of their deliverance, and that also will speak out the greatnesse thereof; For, 1. It was sudden, they looked not for it. 2. It was free, they bought it not with their money, they purchased it not by their sword, they had no trained Commanders to conduct them to the Fields to fight themselves into liberty. 3. They did not so much as Petition for it. 4. It was incredible that a Heathen King, an Idolater, and a stranger to them should do it, who would had believed it? especially, it looking to be against good Policy to set them at liberty, who peradventure might revolt, and breed a new trouble to the State. 5. It was accompanied with much bounty, even all things needfull for their return, as may be seen in *Exa.* 1. 4. 7, 8, 9, 10, 11. vers. 6. It was carried on vigorously, notwithstanding of discouragements and dangers of the way, and engagements upon some of the people to stay in *Babylon*, they having purchased Lands there, and contracted affinity with the *Chaldeans*, and the idleneffe and lazinesse of some others of them; sure these declare the greatnesse of that work.

From the words, I shall present you some Doctrines, with Application suitable to the present occasion: And the first I gather by comparing the Text with the former verse (which I shall but name) is, That it is lawfull to use the testimony and saying of others, although Heathen and Enemies too: The Heathen sounded, The Lord hath done great things for them, and the Jews made the Echo, The Lord hath done great things for us, &c. Paul made use of *Aratus*, saying, *Act.* 17. 28. of *Menanders*, *1 Cor.* 15. 33. of *Epimenides*, *Tit.* 1. 13.

a Heathen; a wicked man may sometimes let fall a savory Truth. *Balaam* and *Gajaphas* may prophesie, and a prophane enemy utter some precious Truths which we may repeat, as well as handle Gold that falls from the mouth of Swine: But we must take heed; First, that we take up none of their prophane sayings. Secondly, That when we repeat Truths uttered by them, we do it in an other manner of way: sure the *Jews* here, though the words were almost the same, spoken by the Heathen, yet they were uttered in an other manner of way as was said before.

If then, a Papist, a Sectary, a Rebell say, the Lord hath done great things for us, in turning again our captivity, and restoring to us our King, let us not stick to say it over again, but do it in another manner. First, They say it, but it's fore against their wills that ever they had cause to say it: the greatnesse of Gods work, hath extorted and wrought it from them, but let us with a willing heart and glad tongue say it. Secondly, They utter it, yet can make no right application of it; but let us apply it, for God did not this great work at randome, but for us and our good. Thirdly, They say it, but with grief, their hearts are cast down and disquieted within them: but let us say it with glad hearts, a chearfull countenance, and joyfull lips.

*Obser. 2.* The works which God doth in behalf of his distressed people are great, he doth great things for them; it is his property to do great things: It is true, he doth small things, for the words are not exclusive; He is not like the Heathens *Jupiter*, who took no leisure to notice small things, nor like *Moses*, to whom weighty and knotty controversies were reserved, and the petty matters transmitted and referred to the Inferiour Judges, *Exod. 18. 26.* all things come within the compasse of his providence, there is nothing so small, but he noticeth it, and his providence hath a hand in it, *Math. 10. 29, 30.* things that seem most contingent and casuall, even to them his providence extendeth; what more casuall, in respect of the means, then when a man striketh to cut down a Tree, and the head of the Axe flees from the helve and smites his Neighbour that he die; yet Gods providence hath a stroke therein, as is clear, by comparing, *Deut. 19. 5.* with  
*Exod.*

Exod. 21. 13. but his glory shines most in his great doings and works, whether of Justice, or mercy; great things he doth in behalf of his people, to passe by the works of Creation, which are great and wondrous, *Job* 9. 10. and of Redemption and Salvation, which are yet far greater; the works of his Providence have among them great ones, the bringing of his people out of Egypt through the Red-sea, and overthrowing Pharaoh and his Army was a great work, *Exod.* 14. 31. the driving out the Canaanites before them was a great work, *2 Sam.* 7. 23. compared with *1 Chron.* 17. 21. and this spoken of, in the Text, was a great one, so great and strange in the peoples eyes, that it seemed in some sort to abolish with them the memoriall of their deliverance out of Egypt: *It shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel out of the North,* *Jer.* 16. 14, 15. and *Chap.* 1. 23. 7, 8. when God comes to act for his people, he does like himself, his great and glorious power doth great and glorious works, he acteth not like man, who sometimes take a great deal of pains, and yet doth nothing, or with a great deal of Art and Policy brings forth trifles; but when God comes to visit his people, we may look for great and noble acts: he is their praise and their God that doth for them great and terrible things, *Deut.* 10. 21. and the reason hereof is, he is the Lord and not man, a great Lord, and of great power, and will do like himself: *Great is our Lord; his understanding is infinite: The Lord lifteth up the meek, he casteth the wicked down to the ground,* *Psal.* 147. 5, 6. *He that is mighty doth great things,* *Luk.* 1. 49. *Thou art great and doest wondrous things, (O Lord) thou art God alone.*

What great things God did for his people the Jews, ye heard before: But to make Application (which is the work of the day) God hath done for us in these Lands not small and contemptible, but great and glorious acts; I mention five of them.

1. The re-establishing of Kingly Government; and to give you a glimpse of the greatnesse of this work, consider first the thing it self: Secondly, the evils which followed upon the want of it. Thirdly, the impediments that stood in the way of its re-

situation: First, view the Government but a little, its the only Government these Nations have enjoyed for many hundred years, and this Nation, for neer 2000 years. Secondly, God hath blessed these Lands under it with many rich blessings, both spiritual and earthly. Thirdly, Its the Government that Scripture doth most speak of with approbation, and blessed with rare blessings. Fourthly, Its the most ancient approved Government amongst the Nations, as appears from Scripture, and the Judicious among the Heathen themselves: *Certum est* (sayes Cicero 3. De Legib.) *Omnes antiquae gentes regibus primum parvis, principio rerum* (saith Justinus, lib. 1.) *Gentium nationumque Imperium penes reges erat*, and Callimachus, ex. St. Sios Casinius, *ex Jove sunt Reges*. 2. The miseries which have of late flowed from and accompanied the want of it, may teach the most stupid how excellent it is; how many miseries have we seen and undergone while we stood deprived of it. 1. The Church of God was distracted and divided, Schismaticall and Erronious persons countenanced and advanced. 2. The Church is self by some decayed as no Church; her orthodox and venerable Ministers branded as Impostors, 3. Gods precious Truths detained in unlighteousnesse, and Gospel Truths flooded as Errours. 4. Innumerable Errours and Heresies owned and promoted. 5. The privileges of Congregations trode upon, and none of the best obtruded upon them. 6. The Church Judicatories prohibited, and not yet permitted to sit, or else raised by Military force; or if suffered to meet, yet forbidden and impeded to act any thing prejudiciall to the Interest of any persons although never so faulty and Erronious if they did comply with the times and humors of these in Power. 7. Gods worship in several places interrupted; Ministers officiating before God abused and threatned. 8. All sin did abound, Rebellion, Murders, Oppression, Cruelty, Perjury, Robbery, Uncleannesse, Atheisme, contempt of Gods Ordinances, &c. so that it was our case, as it was *When there was no King in Israel*, Jud. 17. 6. *Every man did that which seemed right in his own eyes*. 9. Our brethren cut down by the sword, or carried captives unto strange Lands, and sold for bond-men. 10. Our Noble-



Noble-men Dispersed, Captivated, Imprisoned, Forefaulted, their Inheritances and Houses given to strangers, or treacherous and unnaturall Countrey-men. 11. Our Laws lay silent, and we made liable to the Arbitrary power of strangers, or men disaffected. 12. Loyalty was counted a Crime, and Rebellion a Vertue: and some came to that height of Atheisme and Turcisme, as to father their most wicked and horrid acts upon God, and *Martion* like derive their Pedegree from him. 13. The Inhabitants of the Land Impoverished by Robbery, Cesse, and Excise, Fines and Compositions: To close this in a word, we sate as a disconsolate Widow in a dark night lamenting the losse of her Husband, her solitarinesse, poverty, and pressing miseries: or as a Ship without a Pilot and Helme, tossed with tempestuous and stormy winds and waves among rocks and shelves, or pursued by Pirates: or we lay as a beheaded man without breath and life; like a dead Lion over whom every timorous Hare or paltrie abject did insult at pleasure without controule: for our Head the King, *The breath of our nostrils, the anointed of the Lord, of whom the world was not worthy*, being taken in the enemies pits, was disarmed, Imprisoned, and cruelly Murthered, and by that one blow, the three Nations lay Headlesse, without spirit and motion: any breath and motion that seemed to be in the bodie, was but like the stirring of a man new beheaded which soon ceased; But while we enjoyed that Government in its just Priviledges and Authority; we knew not these evils: Gospel Truths did drop as the dew in plenty, Ordinances were administred, Church Judicatories were protected, honest Ministers revered as the Ambassadors of Christ, the Laws were in force, Justice administred, Treads and Traffique promoted, the Vicious punished, the Vertuous protected and advanced, and propriety secured; our Nobles honoured, Rebellion discountenanced; in a word, it went well with Church and State: Then without peradventure, great is the blessing of this Government, which frees us from these manifold evils, and brings with it, yea secures to us these refreshing and solacing mercies; so that we may say of it, God hath done this great thing for us.

Thirdly, View the Impediments that stood in the way of its

restitution. First, When it was brought under strange contempt and opposition, was it not spoken against as unnecessary and burdensome, and so declared by an Act of their Parliament, and did not some persuade themselves it to be inconsistent with Christianity? as if Christs Scepter like *Aarons Rod* did swallow up the Scepters of earthly Monarchs: But *non eripit terrestria, qui regna dat caelestia*. Did not others like these mentioned in *Jude 8.* and *2 Pet. 2. 10.* *Filthy dreamers, presumptuous, and self-willed, despise dominion, and not afraid to speak evil of dignities,* and thus the bands of Monarchy were loosed and it trode under foot, and its Authority contemned: Yet the Lord, who is wonderfull in working, wrought such a change, that it is now cryed up as Gods Ordinance, to which all reverence is due, *2 Pet. 2, 17. Rom. 13. 1. Prov. 24. 21.* He hath made the tongues of revilers, which a little before was their shame, now become their glory, to advance its glory by their loud Acclamations. Secondly, When the contempt and opposition having the advantage of many years, became strong. To bend a twig is done with little strength, but when it is grown to a strong and confirmed Oak, then either to bend or break it, requires *Samson-like* strength: The fire when but beginning to smook, is easily extinguished; but not so, when it comes to a raging flame: To have broken and extinguished the Anti-monarchicall Party in their raw beginnings, and while they were but Incipients, or small proficient, would have argued no great Power; but when grown to their full height and strength, that to themselves and others they seemed like Gyants insuperable, when they were habituated in the gain-saying of *Corah*: when principles of rebellion, seconded with successe were habituated, and so become an other nature when they were hardened; so that the *Ethiopian* could sooner change his skin, and the *Leopard* his spots, then they abandon their Anti-monarchicall principles and practices: Then to overturn them, and reestablish that which they had pulled down, evidenced and magnified the Lords great power; when the Anarchicall Oak became so strong that he defied the Axe, and the scales of that Leviathan became so hard, that he did laugh at the shaking of the Spear, and counted

counted Darts as stuble ; then the great Lord made that great Oak bow as a willow to the tall Cedar of Monarchie, and fastned his hook in the mouth and scales of that Leviathan , so that now he is become a suppliant, and speaks soft words, and hath made a Covenant with Monarchy , to become his servant for ever, *Job* 32. 3. The third that stood in the way, was the several lusts of men: As first, Discontentednesse ; every bramble being unsatisfied with their own condition. 2. Pride and blind ambition, *Abfolon*-like, and *Stanley*-like, in the Reign of *Henry 7.* Some carrying a self King in their bosome, thinking themselves fitter to Rule, then the Ruler himself. 3. Covetousnesse the root of all evil , setting the Nations on fire , that they might steal the goods , and troubling the waters, that they may catch the fish; and having caught the prey and booty, became mad against Monarchy, lest it should plume them. 4. Old rooted malice against Monarchy upon some private and selfish account , making them restless and vigorous in opposition. These lusts swelling like the raging sea, upon suspicion and hear-say of the restitution of Monarchy, did cast up mire and dirt, and were enraged at it: But what men could not do to the sea, the Lord did his power to these lusts: *He stilled the noise of these raging waves*, *Psalm*. 65. and 7. and 69. 9. and tamed their fury , and landed Monarchy safe on our Coasts, and set it up amongst us on its pinnacle.

The second great work , is the setting of that Government on the right Shoulders , putting the Crown on the head of Him whose by right it is, and settling it in the hand of the owner our gracious and dread Sovereign, King *CHARLES* the Second that now Reignes : And this is a great work, if we but consider these. First, the impediments that stood in His way. Secondly, some things relating to himself. 1. The impediments, and they were many. 1. The sins of the Subjects of all rank, sins against His Royal Father, and against His Royal self: Here I have a large field; but it is my hearts prayer to God, that he will grant repentance to all , and never charge these sins upon the offenders, in the day of their Accounts. Sin is a great obstrueter of mercies , and rendred us unworthy of so great a favour as we

now enjoy. But not for your sake do I this saith the Lord God, be it known unto you: be ashamed and confounded for your own wayes, O house of Israel, Ezek. 36. 32. 2. His Person defamed by too many, who made it their work to cast the seeds of prejudice into the hearts of His Subjects, that they should not any more look after Him. 3. Himself exiled and impoverished, without Men or Money, the sinews of War. 4. His Title to the Crown cryed down, and voted down, as if the poorest Brat had as good Title to it, as the righteous Heir himself. 5. His Possessions and Revenues divided among hundreds, to encourage them to withstand His restitution. 6. A victorious Army putt up with Successe, engaged by oath and gain against Him. 7. His loyall Subjects rendred incapable of places of Trust or Power, Disarmed, Impoverished, Sequestrate, Forefaulted, Murdered or Banished, watched over, as the Leopard watches the Traveller, *Hos.* 13. 7. so that they were in no capacity to act for Him. 8. A rebellious Subject stept up to the Throne, and *Zimri*-like, advanced himself by the execrable murder of his Master; he catcht that golden Ball, and endeavoured to secure it by Power and Policie, and to transmit it to his Posterity, to whom he bequeathed it, but could not leave neither his Brain to manage it, nor Gods blessing to secure it: all, and every one of these were high Mountains and deep gulfs to the eye of naturall reason; impassible gordion knots, not easily untwisted, and Labyrinths inextricable: but the Mountains are levelled, the Gulfs filled up, and the Knots untwisted; the Lord who knoweth how to deliver the godly out of temptations, *2 Pet.* 2. 9. the only wise God hath extricated our King, and by his great power mounted Him upon Eagles wings, *Exod.* 19. 4. over all inpediments, and brought Him to us, and His Thrones; and this is so great a work that we want words to expresse it, or example to parallell it.

Secondly, View the excellency of our King, behold him in his beauty. I do not take upon me, to draw Him to the life; ye may see an imperfect delineation of Him, in others, who will acquaint you with His Piety, Charity, Mercifulnesse, Prudence, Sobriety and other Graces and Vertues. I name only some things

of Him briefly. 1. He is the right full Heir of these Kingdoms. 2. The Son of an incomparable Royal Father, made glorious not only by His Piety, Equity, Clemency, but also by His Sufferings and Patience under the crosse, and love towards all His Subjects, and Charity towards His Implacable Enemies, and by Martyrdom it self. 3. If the general approbation which he hath among Princes and People abroad, even these of a different persuasion, but especially, the high esteem He hath among the Protestant Churches abroad, can add any weight to His Glory, He wants not this: His praise is throughout all the Churches, 2 Cor. 8. 18. 4. God who knows to put a right estimate upon every person and thing, hath highly and conspicuously made known to all, how excellent He is in His sight, by His special care of Him, and wonderfull preserving of Him from so many and great dangers: for bearing to speak of all, look but to His dangers at Worcester, where His horse was twice shot under Him; His Army overpowered with multitudes, routed; Himself hotly pursued by His Enemies, but not overtaken, being necessitated to disrobe Himself of His Princely Ornaments, and cut His hair, and forced with one Servant to wander unto a Wood, and there to make an hollow Oak His Castle of refuge; yet not found out, although searched after: thereafter rides through a Troup of His Enemies, yet not discovered: at an other time by providence in company with one of His notorious Enemies, yet not noticed; a great sum of money set on His Head, and offered to any that would discover or apprehend him; for which many out of covetousness made it their business to search for Him; all places of escape watched; yet so wonderfull were the steps and hand of Gods Fatherly Providence going along with Him, that He gets safe into a Forraign Country: while He is abroad, He is not suffered to live at quiet, but is still in danger of Powder plots, poisoning and otherwise. *Achitophels* contrived His ruine; *Nabals* refused Him Intertainment; some of His familiar Friends lift up the heel against Him, so that He might have said, as once *Tyberius*, *Timeo incustoditos aditus, timeo ipsos custodes*: I fear the passages that are not kept, I fear them who are set to be keepers, or as *Paul*, 2 Tim. 4. 16, 17.

No man stood with me, all men forsook me——notwithstanding, the Lord stood with me—and I was delivered out of the mouth of the Lion: The Lord numbered the hairs of his head, Matth. 10. 30. Gave his Angels charge over him, Psal. 91. 1. His enemies contrived mischief, but brought forth a lie, Psal. 7. 14. He that neither slumbers nor sleeps, was his keeper, and preserved him going out, and coming in, Psal. 121. 5. 8. and made him glorious by salvation, Psal. 21. 6. 5. His Majesties constant adhering to the Protestant Truth (notwithstanding the many and strong tentations to alienate His heart therefrom) speaks out His admirable excellency: Look but upon these five tentations. First, How ill was He used and entertained by some of His own Subjects in Power, highly pretending the Truths preservation, being by them defamed, exiled, impoverished and persecuted, and by too many others forsaken. Secondly, A note of ignominie cast upon the Protestant Religion by these of the contrare perswasion, or Atheisticall ignorants, as if it were a principle of our Religion to rebel and dethrone our own Kings (which wrought so powerfully upon some unstable souls, as to lead them to a detestation of the truth and wayes of God,) where as true Protestants teach no such seditious and-treasonable Doctrine, but does abhor it as the Doctrine of Divels, taught by Jesuites, Anabaptists and other Sectaries, and with all our hearts, and with deepest detestation condemneth that execrable murder of our late King. Thirdly, He was hotly assaulted and solicited by some Champions of the Romish Church, and especially by some who had Apostatized from the Truth themselves, and so knew the better how to perswade others. Fourthly, He receives kind intertainment and protection from some of the Romish Party. Fifthly, Assistance was offered by them of that perswasion unto Him, if He would turn Papist; were not all these strong tentations? yet His heart was indivertible from God and His Truth, that neither ill usage from His own, nor favours conferred and offered by strangers could work that change, His heart like Davids was fixed, trusting in the Lord, his heart was established, Psal. 112. 7, 8. He hid Gods word in his heart, that he should not sin against him, Psal. 119. 11. and this was a great and special work of the Lords.

The



The third great work God hath done for us, is, the bringing again our captivity; of which remark but these shortly. First, It was Nationall, for although we were not all exiled, yet we were captivated in our own Land, like a man Imprisoned in his own House; and this was a sore ill. A generous Woman once said, *Malle mille mortes quam tributaria capita circumferre.* Secondly, It was of a large extent, reaching to all ranks. Our King exiled, our Nobles Imprisoned, many of our brethren carried away, further then from *Judea to Babylon*, even to *Barbado's*, and some of the Ministers of Christ removed from their own Nation and Flocks. Thirdly, Our captivity was spirituall, to sin, imposed on us by threatning, as was done to the *Jews in Babylon*. We wer threatned and urged to subscribe their *Tender*, thereby to disclaim our King and the ancient Government of these Nations; and to bow to there *Idol* of Anarchie and Usurpation, to which too many readily yeilded: Ministers were prohibited, upon no lesse pain, then silencing them from preaching the Gospel to pray for His Majesty, a duty that lay upon all by Gods reiterated Commands. All commanded to keep dayes of Thanksgiving for discovery of plots against Usurpers, which was a justifying of them in their wicked Usurpations, and proclaiming to the world, that God was well pleased with them and their wayes. Fourthly, It reached even to the Church, and Truth of God, the Government thereof decreed as Antichristian, her Discipline opposed and slighted; Religion hazarded by a vast Act of Toleration, her Ministers flouted, and while they were officiating before God, abused, her Worship interrupted, her Patrimony seized upon, some crying out, *Let us take to our selves the Houses of God in possession*, Plal. 83. 12. her Judicatories interrupted, and Gods Servants driven out from the General Assemblies and made spectacles to men and Angels; but the Lord hath turned away this our captivity, and it is his great and glorious doing.

The fourth great work, was the overthrow of the Kings and our Enemies: 1. They were many. 2. Proud, puffed up with Successes. 3. Desperate, whom no command of the Lord could bow, nor threatning affright. 4. Cruel, acted by Jesuiticall and

*Anabaptist*icall Furies. 5. Covetous, being mad upon unjust gain, and als mad in the retention of it. 6. United and combined together by all the ligaments of carnall Policy: Yet the great and good Lord divided them, and they melted away like a snail, he laid their pride in the dust, and turned these boasting *Lamechs* into Cowards, and made them flee as chaffe before the wind; so that we may apply that saying of the Psalmist, *Psal.* 76. 5. *The stout hearted are spoiled, and none of the men of might have found their hands.* At the appearance of that chief Instrument, they cryed out: as the *Egyptians* of old, *Exod.* 15. 25. *Let us flee from the face of Israel for the Lord fighteth for them against the Egyptians,* and this was the Lords great doing.

The fifth great work is, the raising up Instruments for carrying on these great Works: I name but six. 1. The Lord Generall *George Monck*, an other *Cyrus* to us, who wrought under God the foresaid great things: He our *Ezra* or help, our *Nehemiah* or Comforter, our *Zerubbabel*, or mighty One, made so by the mighty God of Britain: before whom the great Mountains became a plain, *Zecha.* 4. 7. and *Hushai*-like defeated the crafty Counsels of *Achitophels*: 2. His *Debora*, whose loyal heart made her put forth the uttermost of her conjugall influence. 3. The good and loyal people of *England*, influenced by the breathings of the Spirit of the Lord, calling for a free Parliament, and their and our King. 4. The right Honourable, the City of *London*, joyning their endeavours with the Lord General and People of the Land. 5. That famous Parliament that now sits, crowning the work by their unanimous calling home His Majesty, and restoring Him to His just Priviledges and Authority. 6. The Lord General *Montague* who proved active to engage the Navie to own His Majesty, and waite Him over safe unto His own Kingdoms. That so many should all with one mouth and hand carry on so great a work is unto me an argument of Gods approving and working thereof: for as it is an argument of the Divine Authority of the Propheticall Scriptures, that the Prophets though they lived in divers places and ages of the World, yet they all agreed in one and the same Truth, as if they had all spoken by one

one and the same mouth, as ye have it, *Luk. 1. 70.* As He spoke by the mouth (not mouths) of His holy Prophets. So when God stirreth up his Servants in all places of the Kingdom, and them of all ranks, and setteth them all about one work, as if they were one man, it may be taken for no lesse then Gods doing; especially if ye consider the case of our King, while they begin to ast for Him; not sitting on His Throne and swaying the Scepter, but in His low estate, even then to remember Him, and lay themselves out for Him; speaks out Gods great doing, and that not only His finger, but His whole hand, yea His ten fingers, yea both His arms (to speak after the manner of man) was lifting up these Instruments and imploying them in His work, and to this we may add; that these Instruments should undertake the work against so many high and great Mountains that stood in the way; against so many sons of Anak, and mighty Gyants combined so strongly together, and yet levelled them all, and scatter them all, can speak no lesse then that the mighty Spirit of God was in them, and His strong hand with them.

Take a word more to advance the greatnesse of all these doings and works, and for that end consider, First, The time when; When we like the Jews thought it Impossible, at least so soon, we were like these dry bones, *Ezek. 37.* our hope was almost lost, *Jer. 11.* yet though it seemed difficult in our eyes, it was not so in Gods, *Zech. 8. 6.* to whom all things are possible, *Matth. 19. 26.* and doth whatsoever he will, *Psal. 135. 6.* he breathed upon us, and by his great doing hath made us live and stand up in his sight, both our King and us his People, and delivered Him and us from the hand of our enemies, and blessed us as in the dayes of old.

Secondly, Consider the manner; it was without blood or sore labour: *Judah* was not so delivered, but God hath magnified his doing toward us; for our enemies melted away as a snail which melteth, *Psal. 58. 8.* As smoke is driven away where they, as wax melteth before the fire, so did they perish at the presence of God, *Psal. 68. 2.*

Thirdly, Consider by whom, and in this also God hath magnified his great doing: it was not the Babylonians, but Cyrus that

set the *Jews* at liberty; but here, many of these who were instrumentall against the King, are now under God, the means of His restitution. The great God who changed *Labans* heart to enter in Covenant with *Jacob*, Gen. 31. 34. and made these who joyned with *Absolon* in his rebellion against *David* their King, prove afterwards most forward to call him home; 2 Sam. 19. 9. he bowed also their hearts to show all forwardnesse for our Kings reduction, and kisse Him with the kisses of subjection and reverence, and will, we hope ere long, secure them to Him by the Oath of Allegiance: As the hearts of Kings are in the hand of the Lord, and he turneth them whether soever he will, Prov. 21. 1. so are the hearts of Armies and Subjects in his hands, and he hath turned them by his mighty influence to run in the ancient and right channell, as we see this day.

*Use 1.* Let us improve the Doctrine: And first, let no proud oppressing Tyrant glory in his might, and boast like *Pharaoh*, Exod. 5. 2. *Who is the Lord, that I should obey his voice, to let Israel go? I know not the Lord, neither will I let Israel go: or as Senacherib, Can God deliver out of my hand,* 2 Chron. 32. 14, 15. presumptuous fools; the foolishnesse of God is wiser then men, and the weaknesse of God is stronger then men, 1 Cor. 1. 25. He bindeth the arms of the strongest; and taketh the prey from the mighty, he catcheth the wisest in their own wiles, He breaketh the bow, and cutteth the spear in sunder, Psal. 46. 9. He bringeth out those which are bound with chains, Psal. 68. 6. He woundeth the head of his enemies, verse 21. and brings his people from the depths of the sea, verse 22. No might nor policie can withstand Him, Mountains melt at his presence. When he writes, *Mene Tekel* on the wall, the spirit of the mighty fails, their thoughts are troubled, their countenance changed, their joynts loosed, their knees smite one against another, and the Tyrant is forced to cry out, *Do vitas in tua vincla manum*, and with *Julian*, *Vicisti tandem Galilee.*

*Use 2.* Secondly, Fear the great Lord greatly, who can do great things both for us and against us: this use the Psalmist maketh of it, Psal. 89. 6. *Who in heaven (saith he) can be compared*

to the Lord? *Who among the sons of the mighty can be likened unto the Lord*: and then from this he interreth, *verse 7. God is greatly to be feared in the Assembly of the Saints*, and *Exod. 14. 31. Israel saw that great work which the Lord did upon the Egyptians; and the people feared the Lord.*

*Use 3.* Thirdly, Expect great things from him who can do them; we dishonour him when we expect only little and but small things, as he requireth our greatest services, because he is a great Father and a great Master, even the Lord of hosts, *Mal. 1. 6.* so it becomes us to expect from him great things, because he is a great King, that worketh wonders: how unbecoming is a pettifidians and a great God; a little faith and a great Lord, doing great things?

*Use 4* Fourthly, Let none in the deepest distresse dispaire of his own, or of the deliverance of Gods people, although it seem incredible and above the reach of mans reason and power, although thy condition seem desperate in the eyes of the enemy, that he say, *God hath forsaken thee, there is none to deliver thee, Psal. 71. 11.* although it seem so unto thy neighbours and acquaintance that they look upon thee as a dead man out of mind; and like a broken vessel, *Psal. 31. 12.* and although it seem so in thine own eyes, that thou say, as it is in *Ezek. 37. 12. Our bones are dried, and our hope is lost, we are cut off for our parts: yet remember, The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgement to be punished, 2 Pet. 2. 9.* Fear ye not, (as *Moses* said to the people) *Stand still and see the salvation of the Lord which he will shew you, Exod. 14. 13.* Believe in God who quickneth the dead, and calleth these things which be not, although they were, *Rom. 4. 17.* Consider, that unto God belongeth the issues from death, *Psal. 68. 20.* and that to him all things are possible, *Matth. 19. 26.* and improve the former experiments of Gods great doings in behalf of his people, or of thy self, to the strengthening of thy faith in after times. Conclude from former experience to future, so did *David, 1 Sam. 17. 31.* and so did *Paul, 2 Cor. 1. 10.* as former Victories encourage Conquerors to a new Conquest: so old deliverances and fa-  
vours

ours should help us still to trust in God, and stand undaunted in all our troubles. Let us therefore register Gods former favours, and the great things he hath done for us, and make them as many Arguments to build upon God for time to come; for God is alwayes where he was the same without any shadow of change.

*Use 5.* Fifthly, Give God great praise for his great doings; he will accept no lean or starved sacrifices; *Great is the Lord, and greatly to be praised*, *Psal.* 48. 1. and *Psal.* 145. 3. When the Lord did a great work for *Paul*, in delivering him from the Lions mouth, he breaketh forth into great praise, to him be glory for ever and ever amen, *2 Tim.* 4. 18. when the Lord turned again the captivity of his people, their tongue was filled with singing the songs of praise, as it is, verse 2. God hath turned again our Kings and our captivity, for ours was bound up in His: Let us for this great work, render unto God great and ample praise, this is the end of all Gods doings (for he doth all for his own glory) and let this be our end to give the praise of all to him, even praise in some measure answerable to his doing.

*Obj. 2.* Secondly, we observe *Gods prerogative*, what ever great things are done for his people, he is the doer of them, he is the sole Author of his peoples good, whether of their deliverance, or their enjoyment of good things, or the overthrow of their enemies; He is the Author also of their misery, *Amos* 3. 6. and *Isa.* 45. 7. God sits not as an idle spectator, and leaves fortune to tumble things up and down, but he is otherwayes the Author of good then of evil, he is provoked by man to afflict; For he doth it not willingly, *Lam.* 3. 33. He is in a manner inforced to it by mans sins, and therefore, *Isa.* 28. it is called his *Work*, but his *strange work*, his *Ad*, but his *strange Ad*, but of his peoples good; He is *causa operantis* and *operans*, he is the Author and occasion: it comes of himself: he moved only by his goodness, doth great things for them, this same work of the peoples deliverance, is thrise ascribed to God, in this *Psal.* verse 1, 2, 3. and God himself told his people, that he would be the doer of it, *Jer.* 30. 8, 9, 10. Though he made use of *Cyrus*, yet God was the principle, and *Cyrus* but his Instrument; He stirred up his spirit,  
and



and held his right hand to subdue nations before him. *Iſa.* 45. 1. and therefore he ſubjoyns there, verſe 5. *I am the Lord and there is none elſe : I girded thee, though thou haſt not known me. He is the Lord, and beſide him there is no Saviour, Iſa.* 43. 11. *He alone doth great wonders, Pſal.* 136. 4. *Salvation is of the Lord alone, Jonah* 2. 9.

*Applic.* To make Application. Though the Army was Inſtrumentall in His Majeſties reſtauration ; and though the Lord Generall did his utmoſt to perſwade them to that great undertaking ; yet if the Lord had not moved their hearts, they had not moved their hearts, they had not moved nor promoted the Work. There went with King *Saul* a band of men, but God firſt touched their hearts, *1 Sam.* 10. 26. elſe they had proved as ill as others, children of Belial, and deſpiſed him, as it is there, verſe 27. King *Saul* ſent a ſevere Edict, requiring the Subjects to give their aſſiſtance for the relief of *Jabef-gilead* : but it was not the ſeverity of the Proclamation that brought them to obedience, but when the fear of the Lord fell on them, *Then they came with one conſent, 1 Sam.* 11. 7. There is no Saviour beſide him, *Joſh.* 13. 4. It was the Lord who did begin and carried on this work which we commemorate this day : Its beginning, progreſſe, and accompliſhment is all of him.

*Uſe* 1. Then firſt, Let no Inſtrument miſtake himſelf, for the authour, nor advance himſelf above his ſpear, nor appropriate to himſelf the Lords prerogative : It was the folly of the proud *Babylonians* to do ſo, *Hab.* 1. 16. *They ſacrificed to their own net, and burned incenſe unto their drag ; The Affyrians* alſo was deeply guilty of this, as you have it, *Iſa.* 10. 13. What God had done by him as an Inſtrument, he arrogates to himſelf, and aſcribes to his own power and policie. Inſtruments are ſometimes ready with *Iſrael* to glory in their ſtrength and ſucceſſe, which is but a thing of nought, and ſay, *That they have taken horns to themſelf by their own ſtrength, Amos* 6. 13. but Inſtruments ſhould not ſacrilegiouſly robe God of his honour nor Deifie themſelves. Let them beware leſt their hearts be lifted up and forget the Lord who hath done great things by them, and ſay in their heart,  
their

their power and might of their hand, their policie and industry hath done these things, see *Deut.* 8. 14. 17.

*Use 2.* Secondly, Let Instruments then be exhorted in a self-denying way, to say, Not unto us, not unto us, O Lord, but unto thy Name, give glory, *Psal.* 115. 1. and with Paul in an other case, *1 Cor.* 15. 10. By the grace of God, I am what I am, and his grace which was bestowed upon me, was not in vain, I laboured abundantly, yet not I but the grace of God which was with me, for they prevailed not by their sword, nor did their right arm save them, but the right hand of the Lord, and his arm, and the light of his countenance, because he favoured them, *Psal.* 44. 3.

*Use 3.* Thirdly, My exhortation from this is to others: First, that they Idolize no Instrument. When the people upon the hearing of Herods Oration gave a shout, And cried, it is the voice of a God, and not of a man; this put him so up with pride, that he gave not glory to God, and therefore it turned to his ruine, *Act.* 12. 21. 22, 23. Two extreame there would be shunned The first is: not to Deifie Instruments, although never so great, set them not up in Gods room, for God will not give his glory to another *Isa.* 42. 8. and as salvation is in vain expected from them, truly (saith the Prophet) In vain is salvation hoped for from the hills and from the multitude of mountains, truly in the Lord our God is the salvation of Israel, *Jer.* 3. 23. so it is impiously ascribed to them: for what could they have done without God, without whom they can do nothing, *Joh.* 15. 5. God it is who worketh by them what he pleaseth. God said of Cyrus his Instrument, Thou art my shepherd and shall perform all my pleasure, *Isa.* 44. 28. The other extreame to be avoided, is the neglect of Instruments; Idolize them we may not, forget them we should not; remember them with civill honour and praise we ought: are not Moses, Joshua, the several Judges, Deborah, David, Cyrus, and other Instruments of the Lord for his peoples good recorded in Scripture with honour; in the 5. of Judges, Deborah remembereth with honourable respect these who helped against the enemy, others are branded with a note of Infamy, for withholding their assistance, and Meroz is cursed with a grievous curse, because  
Being

being neer and called to give their assistance, they refused to do it; and 23. let us then remember the Instruments before named with civil respect and praise. Should we not honour them whom the Lord hath honoured; Let them be Chronicled to succeeding Generations; *my heart is towards them*: (To use Deborah her words, *Judg. 5. 9.*) That offered themselves willingly, *blesse the Lord.*

*Use 4.* Fourthly, Give all the Divine praise to God; praise him in and for himself; he is the principall and author of these great works, *For of him, and through him, and to him are all things, to whom be glory for ever, Amen, Rom. 11. 36.* When Jehoshaphat was delivered from his enemies he gave the praise of all to the Lord, *2 Chron. 27, 28.* so did Theodosius; being certified of the overthrow of John the Ullurper; *Socrat. lib. 7. cap. 23.* so did the people of Israel when David their King was advanced to his Throne, see *Psal. 118.* It is true, we cannot sufficiently utter the mighty acts of the Lord, nor shew forth all his praise, *Psal. 106. 2.* yet according to our capacity, let us sing with Moses; *The Lord is my strength and song, he is become my salvation.*—*The Lord is a man of war,*—*Thy right hand, O Lord, is become glorious in power,*—*who is like unto thee, O Lord, among the gods: Who is like thee glorious in holinesse, fearfull in praises, doing wonders, Exod. 15. 2, 3. 11.* Let the King say with David, *It is God that avaingeth me, and subdueth the people under me; he delivereth me from mine enemies: yea, thou liftest me up above these that rise up against me; thou hast delivered me from the violent man, therefore will I give thanks unto thee, O Lord, and sing praises unto thy name. Great deliverance giveth he unto his King, and sheweth mercy to his Anointed, &c. Psal. 18. 47, 48, 49, 50.* Let all of us say, *O Give thanks unto the Lord, for his mercy endureth for ever; to him who alone doth great wonders, for his mercy endureth for ever, Psal. 136. 3, 4.*

*Use 5.* Fifthly, Rely upon God alone in time of trouble, for he alone doth great things for his people; *It is better to trust in the Lord, then to put confidence in man, — then to put confidence in Princes, Psal. 118. 8, 9.* Put not your trust in Princes, nor in the

*San of man in whom there is no help*, *Psal.* 146. 3. *Yea, the Lord curseth him that trusteth in man, that maketh flesh his arm, and whose heart departeth from the Lord. Make not wealth out strong City, as the rich do, Prov.* 18. 11. *for neither silver nor gold shall be able to deliver in the day of the Lords wrath, Prov.* 11. 4. *Ezek.* 7. 19. *Zeph.* 1. 18. *But let the Lord be our City of refuge and strong Tower: run unto him, for he sees our affliction and bears our cry, Exod.* 3. 7. *1 Pet.* 3. 12. *and He will save us, Psal.* 138. 3. *Prov.* 18. 10. *for salvation is of him, Jonah* 2. 9.

*Obs.* 3. Thirdly, *Gods great doing should be well noticed: the Heathen did it, vers.* 2. *and his people in the Text. Moses and Aaron with the men, and Miriam with the women of Israel took notice of their deliverance from the Egyptians, Exod.* 15. 1. 20. *David was very carefull to remark Gods dispensations, and pens many a Psalm on that account. Debora and Barak so noticed the deliverance of Gods people from Jabin and Sisera, that they commemorate it with songs of praise, Judg.* 5. *When the men of Judah got their young King Joash restored to the Crown beyond expectation, they observed it, with clapping their hands and prayer for him, 2 Kings* 11. 12. *And when Athalia the Tyrant was slain, all the people of the Land rejoiced, vers.* 20. *the Lord commands his people to notice his doings, Psal.* 46. 8. *Come and see, (saith the Psalmist) the works of God, Psal.* 66. 4. *the nature of his works call for it, being great, honourable, and glorious and wonderfull, Psal.* 111. 2, 3, 4. *The godly takes pleasure to seek them out, Ibid. vers.* 2. *God sheweth his people the power of his works, vers.* 6. *that they may notice them.*

*Use* 1. *Come then, and behold, what the Lord hath done for us, Psal.* 46. 8. *take reasons to move you.* 1. *Ye offer a great indignity to God the doer, if ye remark them not. When a great Crafts-man hath brought a great and rare peice of Work to perfection, and calls on us to look upon it, if we refuse, do we not affront him? The Lord will sure take it as a high contempt, if we do not consider his workings.* 2. *His doings and workings are so full of ravishing wisdom, power and love, that there is in them a magnetick vertue to draw out our consideration*

erion and meditation, and make us cry out as of all Gods works, so of these in particular, *There are no works like unto thy works*, Psal. 86. 8. Who is like unto thee, O Brittain, O people saved by the Lord, Deut. 33. 29. Ask now of the dayes that are past, and ask from one side of the heaven unto the other, whether there hath been any such things as these great things are, Deut. 4. 32. Who hath heard, or seen such things? Shall the earth be made to bring forth in one day, or shall a Nation be born at once? Isa 66. 8. but suddenly, so smoothly, so wisely, so gloriously hath the Lord done these great things for us. 3. These things are done in our sight. God did marvellous things in the sight of his people in Egypt, in Zoan, Psal. 78. 12. he hath done them in our sight, that we with open face might behold them. 4. Strangers noticeth them, they are saying as the Heathen did, verse 2. and crying, *This is the finger of God*, Exod. 8. 19. and shall we not with the people in the Text, Echo them, and recognize his doing. 5. It is a signe of a wicked man, that when Gods hand is lifted up, he will not see, Isa. 26. 11. Notice then Gods doings, but do it, First, advisedly, not slightly: Men should wisely consider of his doings, Psal. 64. 9. Stand still and see this great sight, Exod. 3. 3. Who is wise and will observe these things, even they shall understand the loving kindnesse of the Lord, Psal. 107. 43. Secondly, With joy and delight: The righteous should see and rejoyce, Psal. 107. 42. for God doth his works to make his people glad, Psal. 92. 4. Thirdly, Believingly and profitably, to the strengthening our Faith and Hope for times to come, that we may set our hope in God and keep his Commandments Psal. 78. 7.

Use 2. Then justly reprovabie are three sorts of men who come short of this duty, in noticing Gods doings. First, carelesse and ignorant ones, who like Swine take no notice of these Pearles, *How great are thy works, O Lord—a brutish man knoweth not, neither doth a fool understand this*, Psal. 92. 5, 6. Some are like the Israelites, of whom it is said, Psal. 106. 7. that they understood not Gods wonders, in Egypt; but these provocketh God, as it is in that same verse. Secondly, Despisers, who undervalue his doings: *They regard not the works of the Lord nor*

the operation of his hands, Psal. 28. 5. Isa. 5. 12. like Swine, preferreth the Accorn to the Pearl, or children in knowledge, trifles to Gold: to such may be said, as it is, *Mat. 13. 41. Behold ye de-  
visers, and wonder and perish: God will destroy such, and not  
build them up, Psal. 28. 5.* Thirdly, Envious persons, who envi-  
eth the glory of our King, and the happinesse of these Land; of  
such the Prophet *Isaiah* speaketh, chap. 26. 11. *But they shall see,  
and be ashamed, for their envie, &c.* for their envious and spight-  
full carriage towards God's people, they shall be ashamed and  
confounded.

*Obs. 4.* Fourthly, Gods great works should be publickly acknow-  
ledged: not only noticed, but acknowledged, noticed with so-  
lemn Narrations and Commemorations: so did *Moses* and the  
Children of *Israel* notice and commemorate with publique con-  
fessions and praises. *Debora*, Jud. 5. is large in acknowledging  
Gods great doings. It is commanded that we declare among the  
people his doings, *Psal. 9. 11.* and *David* engageth to do it, in  
that *Psalme*, verse 1. *I will shew forth, (saith he) all thy marvel-  
lous works, and Psal. 26. 6, 7. I will compassse thine altar, O Lord,  
that I may publish with the voice of thanksgiving, and tell of all thy  
wondrous works, and Psal. 71. 17. he professeth that he hath per-  
formed his engagement: Hitherto I have declared thy wondrous  
works. The Lord doth great things for this end, That we shew  
forth all his praise in the gates, Psal. 9. 13, 14.*

*Use 1.* Talk then of his great doings for us publickly, with all  
solemn commemorations and confessions: Let Parents declare it to  
their children: If thy Son ask thee, saying, What is this, and  
what meaneth these things, thou shalt declare it fully unto him,  
as ye have the like commanded, *Exod. 13. 14.* and *Josh. 4. 5, 6, 7.*  
the Psalmist promised, *to make known Gods works to the generati-  
ons to come, 78, 4, 6, 8.* hide not then these things from others,  
but say as the Lepers, *2 King. 7. 9. This day is a day of good tidings,  
we do not well to hold our peace, write them in your memories,  
and open them in your communications; he is a son of Belial  
that doth it not. Take these motives to enforce the Duty.*  
1. Thereby we advance Gods glory; the work-man is exalted,  
when



when the work is commended. 2. Thereby we testifie our own thankfulness to God, and gives the glory of all to him. 3. We provock and encourage others to the like performance; *I will make thy name to be remembred* (saith the Psalmist) *in all generations, therefore shall the people praise thee*, Psal. 45. 17. *Moses told Jetbro all that the Lord had done for his people, and Jetbro thereupon, blessed and magnified the Lord*, Exod. 8, 9, 10, 11. 4. Thereby we engage our selves and encourage others to a right Improvement of Gods works, that we neither contemn nor abuse them, but take them with all dutifull respect and submissive reverence out of Gods own hand, and entertain them as his gifts and doings.

*Use 2.* Blame worthy then are they; First, who by their sinfull silence conceales these great doings. Conscience of former guiltinesse, choaks and shuts the mouths of some, they are confounded and lay their hand upon their mouth. But secondly, Much more guilty and blame worthy are others, who like the dog in the manger will neither commemorate Gods doings themselves, nor suffer others to do it: Or, thirdly, Who stands fretting within, and gnashing the teeth while they behold others about it; but these, as it was told before, *shall be ashamed and confounded for their envie*, Isa. 26. 11.

*Obs. 5.* Gods people should not only notice and declare Gods great doings, but also apply them: so did the Jews here, and therein lay the difference betwixt the heathen and them; for the Heathen could lay no claim to them, nor had interest in them; they could not appropriate, because they were not done for them, but for the Jews they were done; they therefore had interest in them, and rightly laid claim to them. Thankfull ones are still applying, and takes Gods doings as his gifts given to them, and done for them. And it is to be marked that their application was universal, they did it as one man with one mouth and heart, and as all concerned in it. Search the Scriptures and ye will find the Lords people upon the receipt of common favours done to the body, each of them laying claim to the same, as a sharer therein, and counting it done as for all in common, so for himself in particular. When they were delivered out of Egypt, and possessed in Canaan,

or freed from their enemies, or blessed with a good King, they accounted these done to all in common, and to every one in particular: and if any one did otherwise, he is branded as a son of Be-hal, 1 Sam. 16. 27. and looked upon as unworthy of fellowship or protection, but worthy of death, 1 Sam. 11. 12.

Use 1. Look then upon these late Transactions and Revolutions as Gods doings done for us, and not against us; they are of common concernment, and great mercies, and should accordingly be entertained by all and every one of us, will ye but reveiw the great things formerly mentioned, and pause a little in your meditations; and consider the great evils we are delivered from: Church evils, and State evils, and the great blessings bestowed upon both Church and State, and ye will find that every true Protestant and honest Patriot is so great a sharer therein, that he may truly say, *The Lord hath done great things for us*; take but one under your cognisance, to wit, the restitution of our King to us: a King, the rightfull Heir of these Kingdoms, indued with so many gifts and graces, owned by the Lord, perfected by sufferings and made glorious by so many wonderfull deliverances. A King whom the Scripture calls our Father for His Fatherly love and care, 1 Sam. 24. 11. and our Head, for His beneficial Influences, Deut. 28. 44. Our shepherd, to lead and defend us, Isa. 44. 28. Our Nursing Father, Isa. 49. 23. The breath of our nostrils, Lam. 4. 20. The great tree under whose shadow we dwell, Dan. 4. 12. Our light, 2 Sam. 21. 17. The Minister of God for our good, Rom. 13. 4. and doth not these work so strongly upon us, to cry out and say, *The Lord hath done this great work for us whereof we are glad*. Are we not his Children, and he our Father? we his members, and he our Head; we the sheep of his pasture, and he our shepherd. Have we not seen already the first fruits of his restoration: Let us therefore as one man say and sing it over again, *The Lord hath done many great things for us, and this in particular, in restoring to us our King, whereof we are glad*.

Use 2. Far be it then from any, I hope there is none here to forbear to make application of Gods great doings of late as done for us: And if there be any such, I must tell them that it pro-ceeds

ceeds either ; 1. From ignorance of the blessings bestowed, and of the miseries from which we are freed : Or, 2. From beastly stupidity ; being insensible of good or evil : Or, 3. From prejudice : Or, 4. The want of Grace : Or, 5. Needleſſe fears : Or, 6. Malice and desperate opposition to the work of God : Or, 7. Envie, and ſuch like. There is none in whom there is any ſpark of Grace, or affection to his Countrey, and love to the Church of God and his Sovereign, that can forbear to ſay it over and again, *The Lord hath done great things for us, &c.*

*Obſ. 6. Great and real favours and deliverances ſhould work a great and real joy ;* The word rendred *glad*, Imports ſo much. They wrought ſo upon the *Jews* here, their hearts were glade, their mouths were filled with laughter, and their tongue with ſinging. Our joy ſhould in ſome meaſure be answerable to the ground of it : the receipt of a man-child brings great joy to the Mother, *Job. 16. 21.* A clear and calm morning, after a dark and ſtormy night brings joy to the birds of the air that they creep and ſing ; the Child and Wife, exults at the return of the Parent and Husband after a long abſence ; and the poor captive being ſet at freedom rejoyceth with joy unſpeakable ; and ſhould not a Nation rejoyce and exult, when after many and ſore pangs and troubles under miſery, when after a long and dark night of calamity, when after long pantings often deſired, but withholden comforts ; the Lord comes with both his arms full of blessings, and clears up a fair Sun-ſhining day of proſperity, and knocks off the Fetters and delivereth a fainting people from all their miſeries, and ſmiles upon them, and ſatiſfieth their longing deſires, and ſits down in the miſt of them, and biddeth them live in his ſight : Sure theſe muſt quicken the heart and fill it with joy glorious and abundant. Promiſes of good things rejoyceth the heart, and cheereth the ſpirit ; how much more ( ſuppoſe ye ) when they are turned to deeds and fulfilled ? If the promiſe have ſuch an influence, then how much more when perfected and enjoyed.

*Ver. 11.* Let us reſolve this Doctrine into practice to day, and with glad hearts and joyfull lips ſing, *This is the day which the Lord hath made, let us rejoyce and be glad in it, and ſay, Bleſſe the Lord,*

Lord, O my soul, and all that is within me, blesse his holy Name, blesse the Lord my soul, and forget not all his benefits, &c. Psal. 103. 1, 2. And say, O give thanks unto the Lord, for he is good: for his mercy endureth for ever: Who remembered us in our low estate, and hath redeem'd us from our enemies; for his mercy endureth for ever, Psal. 136. 1, 23, 24. We will sing, and praise thy power, O Lord, Psal. 21. 13. But let us take heed that our joy fall not short of the Jews joy; let us endeavour to resemble them in it: 1. Let it be great like theirs, and like the joy of the people when Solomon was anointed, after whom they piped with pipes, and rejoyced with great joy, so that the earth rented with the sound of them, 1 King. 1. 4. Secondly, Let our joy be full: Let our heart be glad and our glory rejoyce, Psal. 16. 9. Thirdly, Let it be sincere and cordial; saying, My heart is fixed, O God, my heart is fixed, I will sing and give praise, Psal. 57. 7. Fourthly, Universall, like the joy of Israel upon their deliverance from Egypt, and of the people at Solomons Coronation, when All rejoyced, 1 King. 2. 4. Fifthly, Manifest, the Jews were not ashamed to publish their joy. God was not ashamed to have done these great things for us, but did them with delight in the open view of men and Angels, and shall we be ashamed to publish our joy with loud acclamations. Sixthly, Constant, not for a flash: The Jews desires to perpetuate their joy: And ye may observe in the Psalm, joy upon joy, and joy after joy, and such should our joy be: rejoyce continually; let not the memorial of it become wearisome to us, like Israel whose praises and prayers ended almost as soon as they passed the Red-sea, within three dayes turning their melody unto murmuring, Exod. 15. 24. They song his praise, but they soon forgot his works, Psal. 106. 12, 13. Be ever ready to embrace all fresh occasions whereby our slumbering affections may be awakned; and pray, That the Lord wilt not only make us glad, according to the dayes wherein he hath afflicted us, but that we may rejoyce and be glade all our dayes, Psal. 99. 14, 15. Seventhly, Let our joy be chiefly spiritual, singing Psalms, Jam. 5. 13. Speaking in Psalms and Hymns, and spiritual Songs, singing and making melody in our hearts to the Lord, Eph. 5. 19. singing praises to the name of the  
most

most high, *Psal.* 92. 5. and 98. 5. Let no drunken caroll, or ranting joy be once heard or seen which will but provock the Lord: Remember the Statute among the Jews upon their deliverance from Haman, to keep dayes of feasting, and to remember the poor, by sending them gifts, *Eth.* 9. 22. Eightly, Let our joy be practisall and strongly influential upon our lives; follow after holinesse of Conversation, which is a reall Thanksgiving. *Who can utter the mighty acts of the Lord* (saith the Psalmist, *Psal.* 106. 2.) *Who can shew forth all his praise?* and he sheweth in the 3. verse the best way to do it, *as to keep Gods Judgements, and do righteousness at all times:* seeing the Lord hath done so great things for us, break not his Commandements any more, least he be angry with us and consume us, *Ezra* 9. 14.

Use 2. What shall we think and say then of these in whom these great doings of the Lord produceth no real joy; but through the corruption of their hearts occasions these following evils. First, Sorrow and indignation, like Haman grieving at the safety and advancement of Mordecai; or like Abthalia renting their hearts with indignation, because of Joash his advancement to his own, and his Fathers Throne, *2 King.* 11. 14. *The wicked see it and he is grieved, he gnasheth his teeth and melts away,* *Psal.* 112. 10. Secondly, Envie like Shaba, fretting against the instruments of Davids reduction, and against David himself, and coming away Israel from owning him, because he had not the chiefland in calling him home, *2 Sam.* 20. 1, 2. Thirdly, Confusion; *Micah* 7. 16. being confounded to see their power and glory to vanish into smoke. Fourthly, Fained submission bowing down with their faces towards the earth, *Isa.* 49. 23. and licking the dust like a serpent, *Micah* 7. 17. Fifthly, Counterfeit joy like Shimei, *2 Sam.* 19. 18, 19, 20, or Rufus (of whom Tacitus reports, lib. 12.) who came to Vitellius after his Victory, *Letitiam gerens, gaudet, etiam vultu ferens;* at *animo anxius*, Counterfeiting joy, but with repining hearts grinding and grieving: these counterfeit joys are as it were as if they were themselves the false joy, and teaching their tongues to speak the language of sorrow.

language of Canaan in thanksgiving; but it is of no price with God who weigheth the heart.

*As dale of death so do I bate that kind  
Whose heart from mouth, whose tongue dissents from mind.*

*Quest.* If any ask, how shall I know such? And secondly, What be the reasons of it? *Ans.* To the first it is answered, they may be known, First, by their countenance: *Ex tristitia cordis sequitur tristitia oris*, saith Gregory on the place: a sad countenance discovereth the want of joy. Secondly, If men have learned the arte of dissimulation, and not so ingenuous as the former, they may be discovered by a quavering voice, a trembling note, or some such thing, while they are speaking of these great transactions. Or, Thirdly, some word falls through inadvertancy from their lips that bespeaketh their sorrow and anguish of heart. Or, Fourthly, Qualifications and reserves in their speaking and praying or preaching, crying up and crying down with the same breath, now *Hosanna*, then *Crucifixe* in the neck of it; as for example, God save the King, if he be for this or that, else, &c.

Secondly, The reasons why men are not really glad, are 1. Misapprehensions and Jealousies, some being void of charity, that thinks no evil, but of disposition suspecting the worst, and interpreting all to the worst, and therefore fear possessing their hearts choaks their joy. 2. Deep rooted malice, having contracted a habite of hating Kingly Government, the King and the Royal Family, and injured their tongues to revile it and Him; therefore are tormented to see that Government re-established, and the King restored. 3. Old guiltiness, being guilty of so execrable wrongs, that although *Shimei* like they anticipate others, and profess subjection, yet their guilty consciences doth so affright them, still fearing *Shimei's* reward, that still echoes in their ears, had *Zimri* peace that slew his Master. 4. Envie choaks the joy of some, others being chief in the Employment in bringing home the King, and turning away our captivity, and therefore like to be chief in Thanks, Honour, and Reward: This maketh them so ready to revolt when *Shaba* blew



blew the trayterous Trumpet, 2 Sam. 20. because they thought the men of Judah would have the greatest thanks for bringing King David back, 2 Sam. 19. 5. Covetousnesse, men have gained on the Kings Revenues and Church Patrimony, by the craft of pulling down Kings, they have their wealth and places of Trust, and by the Kings restitution they see their gain in danger; and therefore Demetrius-like, Acts 19. 24. they are full of wrath. 6. Love to their opinions, lusts and fancies, like little Children who desire not their Father may recover, that without controule they may run up and down: They fear the Kings bands and cords will ty them too straitly.

*Conclusion.* But I hope there is none such here; ye have been better instructed in the principles of obedience and loyalty by my Reverend Father now with the Lord, once your Pastor; whose Doctrine and loyall Conversation (notwithstanding of his removal from you) ye have lively expressed in all these Revolutions; And therefore let us all rejoyce in our Kings salvation, Psal. 20. 5 and pray, *Save Lord the King, and let him hear us when we call,* Psal. 20. 9. Let the University say, *O give thanks unto the Lord, for he is good: for his mercy endureth for ever,* Psal. 118. 1. Let Old Aberdeen and the Parish say, *The Lord hath done great things for us, whereof we are glad:* And blesse thou the Lord, O my soul. Let us all say: This is the day which the Lord hath made, we will rejoyce and be glad in it, Psal. 118. 24. God save the King, The Name of the God of Jacob defend Him, and grant Him according to his own heart, and fulfill all his Counsel, Psal. 20. 1, 4. Amen, and Amen.

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